sold is worth half a dozen given away.

At Evercreech, one of our most recently opened fields, the Wesleyans gave the elders the free use of their chapel for one night, and though the weather was bad they turned out well, filling the building. They may not do so again. Many seem more or less anxious to hear the truth concerning the Latter-day Saints. Before long we expect to baptize two or three traveling preachers among the Wesleyan denomination.

All the brethren seem to have the spirit of opening up new fields of labor and give such places as Bristol a rest for a season, till the people there redeem themselves by application. If you could supply this conference with one more elder immediately I would be pleased.

Your Brother in the Gospel,

EDWARD E. BRAIN.

MINUTES OF A DISTRICT MEETING,

HELD AT THE PUBLIC HALL, ROCHDALE, IN THE MANCHESTER CONFERENCE, ON SUNDAY, JULY 25TH, 1880.

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Elders present from Utah,—John Nicholson, from the MILLENNIAL STAR Office; John Rider, President of, and Thomas Jackson and Newton Farr, traveling elders in the Manchester Conference.

PRIESTHOOD MEETING.

11 a.m.

Singing. Prayer by Elder Farr. Singing.

Elder Thomas Wright reported the Rochdale Branch. The Saints were, as a rule, united. They sought to spread the truth by distributing pamphlets. Notwithstanding the efforts of the brethren and sisters to warn the people, scarcely any strangers attended the usual meetings

Elder Elijah Ranacre reported Oldham Branch. It had lately been diminished in numbers, by emigration, and there were few to assist him in spreading the truth, which he was endeavoring to do to the best of his ability.

Elder John Schofield reported Ashton-under-Lyne Branch. He had few to aid him, some of those professing to be Saints being indifferent to the work. There were many strangers interested in the Gospel, some stating that this work was what they had long been looking for.

Elder Nicholson instructed the brethren in relation to their responsibilities and duties, pointing out the necessity of not feeling discouraged under difficulties. He also spoke of the need for the Saints to sustain the work of the Lord by their means, so far as circumstances would admit and they had faith to respond in that direction.

Singing. Benediction by President Rider.

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2.30 p.m.

Singing. Prayer by Elder Schofield. Singing.

Elders Jackson, Farr and President Rider severally addressed the meeting, giving clear explanations of the doctrines and principles of the true Gospel of Christ, as restored in this generation, through the instrumentality of the Prophet Joseph Smith.

Singing. Benediction by Elder Unsworth.

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Between the afternoon and evening services an open-air meeting was held, and was chiefly addressed by Elder John Schofield.

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6 p.m.

Singing. Prayer by Elder Farr. Singing.

In accordance with a published announcement, Elder Nicholson delivered a discourse explanatory of the doctrines of the Gospel of Christ and the comprehensiveness of their application in the redemption of the human family.

Singing. Dismissed with prayer.

POETRY.

—o—

LET US SPEAK WELL OF OUR BROTHER.

[SELECTED.]

Oh! be not the first to discover
A blot on the fame of a friend;
A flaw in the faith of another,
Whose heart may prove true to the end.

A smile or a sigh may awaken
Suspicion most false and undue,
And thus our belief may be shaken
In hearts that are honest and true.

How often the light smile of gladness
Is worn by the friends that we meet,
To cover a soul full of sadness,
Too proud to acknowledge defeat.

How often the sigh of dejection,
Is heaved from the hypocrite's breast,
To parody truth and affection,
Or lull a suspicion to rest.

How often the friends we hold dearest
Their noblest emotions conceal;
And bosoms the purest, sincerest,
Have secrets they cannot reveal.

We none of us know one another,
And oft into error may fall.
Then let us speak well of our brother,
Or speak not about him at all.

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EDITED, PRINTED AND PUBLISHED BY WILLIAM BUDGE, 42, ISLINGTON, LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET, LIVERPOOL ROAD, ISLINGTON, LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 32, Vol. XLII. Monday, August 9, 1880. Price One Penny.

FIFTH ANNUAL OLD FOLKS' EXCURSION.

On Thursday morning (July 8th), at 7.30, Bishop Edward Hunter and assistants were at the U. W. R. depot. The old folks began to assemble, being conveyed there in vehicles of various kinds. All being comfortably seated, the train left at 8.20, consisting of four coaches, four open, eight flat and two box cars. With the party were President John Taylor and Apostle Woodruff. The 7th Ward vocal and string band, who had volunteered their services for the day, were on board.

After a pleasant ride the company arrived at Black Rock at about half past nine, and were greeted with a lively welcome from the Grantsville Brass Band, who presented a fine appearance, having just received their new uniforms and instruments from the east, costing upwards of $1,000. This was the first time out from Grantsville, under the able leadership of Brother James Ratcliff. President F. M. Lyman had previously arrived and, with a lively corps of men, were putting up an additional bowery, seats, tables, etc., with lumber, wagon covers and other materials, which they had brought with them from Tooele. Refreshments, such as tea, lemonade, etc., were handed around as soon as possible, and the tables were filled with a great variety of edibles, that had been prepared for the occasion, after which the 7th Ward band, led by Brother William Foster, struck up a lively dance tune. The ground being cleared, Father Colborn, aged 79, Sister Eastham of Grantsville, 73, Samuel Neslen of Salt Lake City, 73, Amos McBride of Grantsville, 84, and Wm. Jenkinson, 72 (blind), of the 16th Ward, appeared, in turn, and danced lively hornpipes and other jigs to the amusement of all present.

At 1 p.m. meeting was held in the spacious bowery. The "Merry Mormons" was sung by Brother William Foster. Prayer by Brother Chapman. Bishop Edward Hunter addressed the meeting for a few minutes in a very fatherly and instructive manner, and concluded by bearing a powerful testimony to the work of God, etc. Brother Beers, of the 10th Ward, then sang the song entitled "The Down Hill of Life," said to have been composed over 100 years ago; was awarded a pair of slippers. The oldest lady being called for, Sister Levisage of Salt Lake City, appeared, aged 93, gave a speech

and sang a portion of the hymn, "How Firm a Foundation;" she was awarded a parasol. Samuel Neslen then sang the song, "King of the Cannibal Islands," and was awarded an arm chair presented by Brother Dinwoodey. The oldest man was called for. William Wilding, of the 17th Ward, came forward, 97 years old, and was awarded $1 and a bottle of wine. A duet, "We've lived and loved together," was then sung by Brother and Sister Moss, of the 11th Ward, to whom a dress pattern and a bottle of wine were given.

President Taylor, at the request of all, arose and addressed the assembly for a few minutes. Was pleased to meet with them. Excursions of this kind were very beneficial, for there were many "seventies" in Israel. We lived in an age when God had restored the everlasting Gospel; spoke of the blessings thereof; said union should be our motto, and all would be well in time and throughout eternity. He blessed the people and those who had arranged this excursion, and then proposed three cheers for the "Old Folks at Home," which was responded to by them in return with three cheers for President Taylor.

Brother C. R. Savage said we had to thank such men as Brother Riter, manager of the railroad, Brothers Hooper, Jennings, Teasdel, Walker Brothers, Hyde and Taylor, of Black Rock, and other merchants and private individuals, "Mormon and non-Mormon," for their liberality in donating means to enable the committee to get up the excursion and give prizes, and obtain the enjoyment they were having. He thanked President Lyman and the brethren who had assisted to make them comfortable, and proposed three cheers for the "Republic of Tooele," which was given in a very hearty manner.

Brother Wm. Jenkinson (blind), 73 years of age, of the 16th Ward, sang "John the Sailor," and was awarded $1 and a package of tea. He was employed 22 years on the North-western Railroad, England, and for several years ran the express from Holyhead to Liverpool, during which time he met with the accident which deprived him of sight.

Brother Goddard then stated that all who wished to return to the city could do so in a few minutes, as the train would leave at 2 o'clock, and another would leave at 6.30. A few returned with the former.

Refreshments were then handed round, after which many availed themselves of a bath in the placid waters of the Lake, while others enjoyed themselves in social chat, etc.

At 4.30, assembled again, when the 7th Ward band played a lively tune. Brother William Foster sang, "When There's Love at Home," the brethren of the band joining in the chorus. Prayer by Brother Z. Snow. The band than sang, "Hearts and Homes." The oldest lady from Tooele City was called for; Sister Gowan, 93, appeared, and was awarded an arm chair, given by Barratt Brothers. Sister Sabine, of the 20th Ward, city, was then given a sack of flour for not having received a cross word from her husband for one year. Brother Sabine testified to the fact. Mrs. Williams, the oldest lady from Grantsville, 82, was given a parasol and dress pattern. The oldest lady not possessing a teapot, was called for, when one, aged 81, responded, and the article was given to her.

Catherine Wilson, of E. T. City, aged 77, being the oldest lady present who pulled a handcart across the Plains, was given two prizes. Daniel England, 81, of Tooele, being the oldest man who pulled a handcart, was given a hat.

The Sisters Free, of the 18th and 21st Wards of this city, for making neckties out of native grown silk, the eldest was awarded a parasol and a dress pattern, the younger one a parasol.

Sister Higbee, being the oldest lady present who came to the Valley, September, 1847, was given a $3 order, given by Brother Heber J. Richards.

One of the principal features of the exercises given was the singing of "My Dear Old Wife and I," by Brother W. C. Dunbar, who sang it excellently, suiting the action to the words, reminding us of the many enjoyable times experienced in years past when listening to him in the

Social Hall, Theatre and other places of amusement.

The assembly then sang, "Praise God," etc. Benediction by Brother Geo. Goddard.

Refreshments were then handed around, when all began to prepare for starting home. While seating the people in the cars, the Grantsville Band drove along the train in their band carriage and played "Auld Lang Syne," and all being comfortably seated, by 6.30 the train rolled out for the city, where vehicles were waiting to take the folks home.

There were from Tooele 21 persons over 70, and 127 besides—one couple having lived together for 57, and one for 52 years. From Grantsville there were about 75, ten of whom were over 70.

Everything passed off very peaceably, and all enjoyed themselves very much. Bishop Hunter, the Committee, W. W. Riter, manager of the U. W. R. R., with the employes of the road, Brothers Hyde and Taylor, of Black Rock, doing all in their power to make the excursion a success, which it was in every sense of the term.

The Grantsville brass band, and also the 7th Ward vocal and instrumental band, deserve special mention for the music and singing they gave during the day. We also tender thanks for the courtesies extended to representative of the *News*.

Among the company from Grantsville we noticed Brother Amos McBride, who is the son of Brother McBride who was cut to pieces with a corn-cutter at the massacre at Haun's Mill. Also from the same place, Sister Prudence Fairchild, who was through all the troubles in Missouri, at which time her husband left her, and who drove her own team, containing four children, the distance of 900 miles; afterwards gathered to Nauvoo, and arrived in the valley in 1852. She is hearty and well, is over 80 years old, and rejoicing in the Gospel.

The day and the trip will long be remembered by all who participated in the pleasures of the occasion, and we congratulate all who had any hand in the excursion, on the good time enjoyed by the Old Folks at Black Rock in the "out" of 1880.—*Deseret News*.

INCREASING PROBABILITY OF THE RETURN OF THE JEWS.

Blackwood's Magazine publishes the following:

"The claims of the Jews do not, perhaps, in practical politics, present the difficulties which might be expected by a student of prophecy unacquainted with the living world. It is but quite recently that the Jewish claim to respect has been advocated, with infinite pathos and irony, by George Eliot; and in this gifted and extraordinary people we may perhaps, if we choose, find allies more valuable, because more powerful, than any in Europe. It would, however, be a question rather of Jewish toleration towards England in Syria, than of the support of Jewish claims by any Western Power.

"When we reflect that the leaders of the Liberal party in Germany, and of the Republicans in France are *Jews*; when we know that the press in a great measure at home, and almost entirely in Germany, is in the hands of the *Jews*; and when we recognize the power of that organization which is now, in London, being converted from a mere charitable into a political institution—we must admit that nothing can prevent the return of the Jews to their native land—a land which one of their great capitalists could buy as a private property—if once the irresistable energy of the nation is directed towards that object.

"Controlling the press, holding leading positions in the government of Europe, and possessing the mightiest power of all in unparalleled wealth

—organized and active, though silent in their strength—the shrewd, worldly wisdom of the Jews prevents them risking money in ventures certain to fail, while mongrel Pashas continue to misgovern their native land.

"But we may feel sure that so soon as their hateful presence is withdrawn, the natural wealth of modern Palestine—the luxuriant crops of corn with which a great part of Europe might be fed; of oil, inferior to none in Italian oliveyards; of wine from vineyards, decayed only from want of hands to attend to the grapes—would again be carried to the markets of the West, mainly through the agency and for the monetary advantage of the Jewish nation, the ancient proprietors of the Holy land."

THE KNOWING ONE.

—o—

Every person should have a becoming degree of self-respect. We refer to that feeling that prevents an individual from doing any mean, petty or grovelling action, that would cause him to be dissatisfied with himself. The sentiment gives tone and dignity to the character. We have no reference to the feeling of egotism that is an outgrowth of over-estimation of self. The sensible, self-respectful person is far removed from entertaining a feeling of that kind. He realizes that, compared with the illimitable character of the path of progress ahead of him and the boundless ocean of truth by which he is surrounded he can scarcely be said to have commenced to learn and understand.

Occasionally, however, in contradistinction to the self-respectful, what may be aptly termed the knowing individual is occasionally met with in the Church. Fortunately he is rare. He places an exaggerated estimate upon his own excellencies, and it is not unusual for him to be seized with astonishment at what he esteems to be the unmitigated dullness of other people at not being able to perceive him through the same glasses, the strong magnifying power of which he appears to ignore. While he, like the self-righteous Pharisee of old, appears to be thankful that he is not as other men, other men seem to be thankful for the same thing.

As a rule the knowing one must have matters pertaining to the branch of which he is a member conducted in strict accordance with his notions. Should this not be done affairs are, in his view, all going the wrong way, and he is liable to fly off on a tangent. He may even vaguely hint that, unless a change occurs, there is a probability of his leaving the Church, and it may trouble him to some extent to observe that nobody appears to think the work would collapse in the event of his doing so.

The knowing one is not very regular in attendance at meetings. He generally puts in an appearance when the president of the conference comes around, or on other special occasions. His general associations with the Saints are perhaps equally spasmodic and uneven. He will not be found very often delivering tracts or performing other details of the work, which involves a genuine labor of love. When he gets an opportunity to speak he will probably tell how he would be willing to shed his last drop of blood for the work; but he may seldom or never shed a sixpence to sustain it.

This knowing person is generally given to asking all sorts of unusual questions, not in the expectation or for the purpose of obtaining information, but to manifest his own smartness and the comparative dullness of the party interrogated. He is likely to take special delight in giving posers to young elders, whom he considers inexperienced and easily confounded. He forgets that a fool can ask questions that the wisest men are unable to answer. Now, we consider that the brethren are at the service of the people, to impart all necessary information as it may be desired, and to be patient and take much pains to make requisite explanations. But

when questions are put by individuals for the mere purpose of badgering or puzzling, it is not obligatory that the elders should lose any sleep in digging into the "mysteries" to furnish replies.

Fortunately knowing ones are scarce in the branches, but, when they exist, they should seek for the spirit of humility, learn to be more oblivious to self and cultivate a deeper consideration for others.

The individual who imagines he has arrived close to the goal of perfection, shows the greatest inaptitude for progress in this great work of regeneration.

INSTINCTIVE ACTION.

There are some persons who seem to be naturally endowed with the power of doing just the right thing at the right time. They do not palter or hesitate until the moment for action is past; they do not attempt what they cannot carry out; they do not, by a wavering and uncertain manner, convey the impression of a weak will and irresolute purpose. The appropriate word seems to spring so readily to their lips, or the fitting action is so instantly forthcoming, that we give to them the name of instinct.

It is not strange, perhaps, that when we contrast these easy, natural and successful achievements, which appear to cost nothing, with our own often painful, laborious and trembling failures, we are inclined to rebel against a fortune which seems to us to shower her gifts so unequally. Yet this is a mistaken notion, after all. This instinctive power or readiness, which we all admire and covet, is no freak of nature's indulgence to her favorites, but rather a combined result of knowledge and experience, a necessary sequence of leisurely thought, resolute purpose, and patient, persevering effort. It is not a cause, but an effect; not a gift to wonder at, but a possession to earn; not a foundation stone to build upon, but the topmost arch which finishes and beautifies the structure.

It is only when we have thoroughly mastered any physical movement, through much practice, and after many failures, that it becomes instinctive. The ease with which we manage our bodies is the result of repeated efforts, and every new accomplishment demands the same. First, there is difficult and unsuccessful exertion, repeatedly put forth, every repetition lessening the labor and increasing the skill, until at length the will operates and the muscles respond with such celerity that we walk, or run, or use our hands, as we say, "without thinking." It is just the same with other faculties. These ready men are very seldom equally ready in all things. It is only that part of their nature that has been constantly exercised that has developed into an instinctive activity. Take the polished man of society, for example, his thoughts have been specially directed to the subject of manners, and his will has been repeatedly exerted to maintain the polite usages of the fashionable world. Perhaps, from the circumstances in which he is placed, his faculties of conversation have constantly been brought into requisition, and his wit sharpened by continued friction with keen talkers. It is but a natural result that he will be instinctively polite, that he will follow the rules of etiquette, without an effort, that he will hold his own in conversation, and be ready in repartee. Yet the same person may be weak and wavering in a moment of emergency, and his neighbor, too shy and awkward to make a passing bow, may plunge boldly into danger to rescue a life, while he stands by trembling and undecided.

By a similar process all labor attains its highest development, and the mechanic, the merchant, the artist, and the poet become capable of instinctive action in their respective spheres. The hands, or the brain, or both together, become, by repeated

efforts, so accustomed to meet the demands of each hour, that they respond with ever increasing celerity and ease, until what was once irksome and difficult becomes spontaneous and agreeable. There is much said of quick intuitions as contrasted with thought and reasoning, but the truth is that, in the large majority of cases, an intuition is but thought itself, quickened and sharpened into clearness and rapidity by continued action and long habit. Truth does not leap into the mind uncalled for and unearned; it is won by faithful devotion and patient labor. The processes of examination, comparison and reflection, at first slow and troublesome, become quicker and easier by exercise, and the idea which seems to flash into the mind by a sudden inspiration, is like the brilliant flower that bursts suddenly into bloom from the fulfillment of the laws of growth, which the plant has long observed. A lecturer has said of Genius: "The thought of genius, you may say, comes spontaneously — swift as lightning. Yes, but that gathering together of forces, which precedes and causes the lightning—what is that? The thought of the law of gravitation flashed across the mind of Newton, but the mental labor which for years preceded it, the millions of thoughts which came from that exhaustless fountain, before the right one flashed—there was the work of a giant."

There are persons who appear to have an intuitive sense of the feelings of those around them. Ready tact and delicate kindness characterize all their intercourse. They never wound by careless allusions or needless criticism; they see a possible dispute far ahead, and take pains to avoid it; they seize hundreds of opportunities of giving pleasure that others never find; they know how to comfort the sorrowful and recall the erring, to strengthen the feeble and to raise the fallen; and they also know how to add to every cup of joy by a ready and glad participation. Yet there is no mystery about this power. It is the result of a cultered sympathy. Native kindness of heart, guided by intelligence, and put into practical operation, gradually acquires that sensitiveness of touch and insight of affection, which enables it, almost instinctively, to interpret the feelings, to discover the needs, and to minister to the happiness of all within its sphere.

The same is true in every circle of human thought, feeling and action. Culture, practice, habit, voluntary energy, and determined effort, long persisted in, end in becoming spontaneous, involuntary, almost unconscious achievement. Not without labor, but through labor, must we attain the best results. The tree that rises to the greatest height, and spreads its protecting boughs over the largest surface, strikes its roots the deepest and firmest into the solid earth; and the most exalted intuitions, the purest spontaneity of feeling, and the most instinctive excellence of action, will always be found to have sprung from the deepest roots of persistent effort, unswerving energy and wise culture.—*Selected.*

SWEETNESS OF SPIRIT.

We have known some ladies whose presence was always made apparent by the pervasion of the atmosphere with a subtile perfume. Whether Lubin did it or not, we never knew; but the room always seemed fragrant just from their being in it, as if rare flowers had been breathing their delicate odors there. We think all our readers will agree with us that there are some Christian men who somewhat carry, in a like manner, the charm of an attractive atmosphere with them. It is a pleasure just to look at them. Even when one differs in judgment with them as far as the poles are asunder, one is none the less drawn toward and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their man-

ner, such kind catholicity, such manly frankness, such thorough self-respect on the one hand, and, on the other hand, such perfect regard for the judgment of others, that we cannot help loving them, however conscience may compel conclusions, on matters of mutual consequence, unlike those which they have reached.

These are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at agreement with others. Sometimes one is even drawn more to them when they are in opposition, because they are so true and just that their aspect carries with it all the refreshment of variety with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when He gives him a sunny disposition, a candid spirit, and the instinct of fairness in controversy. It is exceptionally hard for some men to be just. They are jealous, suspicious and morose in their natural tendency. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace itself can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.—*Selected.*

CORRESPONDENCE.

—o—

ARRIVAL AT NEW YORK.

New York, July 21st, 1880.

President Wm. Budge.

Dear Brother,—We arrived at the docks here last night at eight o'clock, and were met by Brother Staines, who was glad to see us. We had a very pleasant voyage across the ocean, the weather being very favorable having but one or two showers. The general health of the company was excellent, considering the large number of people and the warmth of the weather. Altogether the passengers numbered 1,048 souls which, with the crew of 106, made up a total of 1,154 on board.

After leaving Liverpool on the 10th inst., we carried out your instructions in regard to organizing the company into wards, with presidents over each ward, and also appointed guards to watch during the night. The brethren have done all they could to comfort and cheer the Saints and, as a natural consequence, general satisfaction was expressed by them.

One accident occurred and that happened to a son of Brother Wm. Farnes, who fell, while playing, and dislocated his arm. He is now on a fair way of recovery. I am happy to say that Brother Clark, who left in feeble health, is much better. On Friday evening the 16th inst., Brother C. A. Sunstrom and Sister Emma Erickson, were united in matrimony. On the 19th inst., Brother Hans Petersen's wife presented him with a daughter. Mother and child are doing well.

We have been busy this morning getting the baggage passed and arranging for the transfer of the emigrants to Castle Garden. We held four public meetings on board, and had prayers every evening at nine o'clock in the wards. The officers and stewards of the company were very kind to us, especially to the sick, for which we felt to give them a written testimonial of our appreciation. It was unanimously endorsed by the Saints, at one of our public meetings. All seemed to feel well this morning. Brother Staines unites with the brethren and myself in kindest regards to you all at the office. We will not be able to leave here until to-morrow, when we expect to depart at two o'clock in the afternoon.

Your brethren in the Gospel,

N. P. RASMUSSEN, President.
J. A. HALVERSON, } Counselors.
HUGH FINDLAY, }
C. L. FRENCH, Clerk.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 9, 1880.

SPIRITUAL UNION OF THE CHURCH.

THE spiritual union of the Church is a theme of intense interest. As a community the Saints cannot be fully acceptable to the Most High when discords exist amongst them. This does not apply to individuals, but to the people, as a whole; for while a community may not, as an entirety, be fully acceptable to God, many individuals included in it may stand justified in His sight.

The reason why our Heavenly Father cannot approve of a condition wherein appears the element of disunion is very clear. He cannot accept of that which is erroneous, and a want of harmony demonstrates the existence of error; truth never conflicts with itself, but will always blend like the harmonious rendition of a musical composition when every performer understands and executes his part with masterly style and finish.

Every member of the Church should carry about a spirit that will tend to strengthen the spiritual union of the Saints. He who possesses and scatters around him an opposite influence is not of God, but is more or less under the dominion of Satan, whose genius is to divide, and consequently to weaken. So important is union that the reception of nearly every species of blessing is predicated upon its existence. True, individuals, by faithfulness and the exercise of personal faith, can and often do bring upon themselves the gifts and smile of the Lord, yet there are boons that have to be solicited in a combined capacity. The bestowal of the latter will depend upon the spiritual union of the suppliants. When division exists among those who come before the throne of grace there is not a fullness of promise.

The organization of the Church is the most perfect governmental machinery of which we have any knowledge, and were each part healthy and performing fully its legitimate functions, there would exist the most perfect unanimity among the people of God. The organism being complete, there is a place for every soul, from the greatest to the least who has identified himself with this work. Every one has a sphere in the body-religious, where he is placed by legitimate authority, and that is the place in which he should move and not undertake to get out of it, for such an attempt would surely be productive of a discord.

Too much importance cannot be attached to the necessity of each individual avoiding a disposition to control those who preside over him. There should be the most perfect spiritual sympathy between those who preside and those presided over. This depends upon two conditions, covering the duties of both

the parties. He who presides should do so in meekness and righteousness and he who is presided over should seek to ascertain the mind of his file leader, in matters pertaining to that sphere in which he moves, and act in harmony with it. Such a condition is productive of strength and power.

Points may arise upon which a person might honestly differ in view from his superior officer in reference to methods or measures, yet it would be the duty of the subordinate to put the views of his superior in operation, in preference to his own, the higher authority being the person responsible. It is said there are exceptions to all general rules. Such may be the case in regard to this one, as, for instance, if the presiding authority should take a course that would prove highly detrimental to the work of God, it might, under some circumstances, become the duty of the subordinate to draw the attention of still higher authorities to the matter, providing they were not already cognizant of it.

Restless spirits are occasionally met with who are impatient of restraint or control, but they are comparatively scarce in this Church—scarcer the better, for impatience of restraint or rather objection to conform to principles established for the preservation of order tends to disunion. The view that many people in the world have in reference to the superior unity among the Saints is founded upon an error. They assert it to be the product of a slavish yielding up of free agency to the control of others. The fact of the matter is that it is an effect produced by the Spirit of God, into which the Saints have been baptized, combined with the recognition by them of a principle essential to the welfare of the community. Consequently the gratifying result is attained by obedience to a truth.

The time will come when the most perfect unanimity will exist throughout the Church, not only in relation to matters of the Spirit, but also in temporal affairs, the objective aim of the Gospel being the universal brotherhood of man. We have always been impressed with the correctness of a proposition we have often heard advanced and reasoned upon by Apostle Joseph F. Smith. It is, in substance, that before the Saints can be fully united in temporalities they must be completely so in spiritualities. This includes unanimity as to the theory of Gospel requirements and an undivided willingness to conform thereto in order to forward the accomplishment of a universal object —the building up of the kingdom of God on the earth. Every influence that presents an opposing front to this blending, uniting process is an element foreign to the Church of Christ in its purity, and those who wield it will either have to free themselves from its baneful presence or ultimately be cast off as unfit material for the construction of a community organized upon a pattern destined to establish unbroken unanimity among those composing it.

Notwithstanding the Church, in its present condition, is considerably removed from the perfection of union in all things, there are unmistakable evidences of a gradual advance to a higher spiritual phase. We have had good proof of this progress in this Mission, in the feeling and sentiment that has prevailed among the elders, as a whole, who have been and are laboring in the ministry. The general, almost universal, spirit that has been manifested has been to ascertain what was wanted, and after satisfying themselves upon that point the elders have, as a rule, set about the work of accomplishing it.

This evinces a high degree of spiritual union, an advanced phase of spiritual life, causing a conformity with the principles of the order of this Church, that is exceedingly gratifying and which promises well, so far as it extends, for the future of the work of God.

This healthy condition is not the product of any degree of pressure upon those manifesting it. Such an attitude has been unnecessary. It is the effect of a mutual understanding, desire and object, in which all are supposed to be equally interested. This influence has been imparted, through the instrumentality of the elders, to the Saints generally. In fact the condition of the people depends to a considerable extent upon that of those who preside over and labor among them in a Church capacity. How careful therefore the servants of God should be in their general deportment, seeing it affects not only themselves but, to a large extent, the people among whom they mix and to whom they should be living exemplars of the truths they are commissioned to preach.

THE OLD FOLKS.

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We place before our readers, in this issue, an account, taken from the *Deseret News*, of a very interesting occasion that occurred at Salt Lake City, on the 8th of July. We refer to the fifth annual old folks' excursion. The Presiding Bishop of the Church, Edward Hunter, himself one of the oldest among the honored veterans of Israel, takes the leading part in preparing this yearly treat for the aged of Salt Lake City and other places, and is aided by Brothers Goddard and Savage.

There is an unusually large proportion of people of advanced age in the community of Latter-day Saints. The nature of the religion of Jesus Christ tends to longevity, among its requirements being temperance in all things.

There are two conspicuous characteristics that are prominent with the Saints—respect for the worthy aged and solicitude for the well-being of the young. The object of these annual treats, arranged expressly for the older people, is to help to brighten their pathway as they wander down the declining side of the hill of life toward the resting-place of the righteous.

How great should be our respect for those whose heads are now crowned with the snows of many winters, who have, during long and eventful lives, stood true in their integrity to principles of righteousness. This feeling should be intensified toward those who have sustained the kingdom of God and its interests during a long connection with it in this latter-day dispensation. All good men and women who have the privilege of the acquaintance of such worthy veterans in a noble cause do venerate and bless them, the angels have them in tender regard, and the Most High encircles them about in the arms of His love.

Manchester Conference.—A conference will be held in the Hall opposite Birley's Church, Newcastle-street, Manchester, on Sunday, August 29th, 1880. Services will begin at 10 a.m., and 2 and 6.30 p.m.

President Budge will be present on the occasion.

LEEDS CONFERENCE.—A conference will be held in Mechanic's Institute, Bradford, on Sunday, August 15th, 1880. There will also be a morning service at 116, Croft Street.

A BRITISH DISASTER.—Much excitement and consternation was caused throughout the United Kingdom on the 28th of July, by the reception of intelligence from Afghanistan that a British Brigade, under General Burrows, numbering about 3,000 officers and men, had been almost annihilated by a large force of Afghans under Ayoub Kahn, near Candahar. Soon after the receipt of the news preparations were made to forward re-inforcements from England, in addition to the troops that were being pushed rapidly to the front from India. This affair places the Afghan war apparently as far from a settlement as when it opened, and occurred just at a time when hostilities appeared to be close to a termination, as the British army was about to be withdrawn from Afghanistan.

CORRESPONDENCE.

ON THE CONTINENT.

Christiania, Norway,
July 27th, 1880.

Elder John Nicholson,
42, Islington, Liverpool.

Dear Brother,—My last letter was written from Copenhagen on the 20th inst., giving incidents of our travel up to that date.

On the 20th we visited the sculpture gallery founded by Berthel Thorwaldsen, the great Danish sculptor, who went to Italy to complete his studies in this art and there executed many of the noble works which adorn the gallery. There are many very fine specimens, both of sculptured work and painting, here in this gallery worthy of note, including a fine marble statue of Venus and one of Hope. In the afternoon we took train out some distance to Klampenborg, on the shores of the Baltic. This is a grand place of resort with its groves, grassy plats, flower beds, etc., including baths in the Baltic Sea. While walking under the cool shade of the trees, the king, Christian IX., the Crown Prince and other dignitaries passed us in their open carriages. The royal family here seems to be very well liked.

Next day we visited the Museum of Natural History, an excellent institution, containing many valuable specimens in natural history, including the skeletons of some immense whales from Greenland. One of the greatest places of interest to the tourist to Copenhagen is the Art Gallery, one of the best in Europe. I have visited many of these galleries in England and the Corcoran Art Gallery, at Washington, U.S.A., but such paintings as are exhibited here, I have not seen elsewhere. There is a life-size painting of Christian II, a bloodthirsty monarch of Denmark, in prison. While viewing the picture, one seems to be carried back to the days of this monarch, and see him languishing behind the grated windows of his cell The most interesting picture to us. was that of a "Mormon" missionary standing with his open Bible before him, preaching to the astonished inmates of the house. Two young men stand at the table reading a tract, and an old gentleman and young lady sit, staring at the elder as he utters the words of life and salvation to them.

On Friday morning we bade farewell to Elders Aamussen, Jensen and others of the brethren at Copenhagen, and went on board the S.S. *Christiania*, bound for Christiania. At 9 o'clock we moved out into the Baltic, accompanied by President Wilhelmsen. During the day we passed a castle, situated on the north end of Sealand Island, the place where Hamlet saw his father's ghost, as represented by Shakespeare. In the evening we

arrived on the coast of Sweden and entered an inlet reaching up to Gothenburg. The coast is made up of barren rocks, breaking into innumerable recesses or inlets, and dotted with myriads of rocky islands, void of vegetation, with an occasional exception as we go inland, where a lone fisherman's cottage crowns the top, or is nestled in some crevice amid the rocks where the scanty vegetation furnishes a foothold. Here and there on the shore appears a little green spot, as if shut out from the cold blasts and fierce waves by the rugged surroundings, and a picturesque fishing hamlet lies nestled in its quiet recess. Lumber, wood and fish are the principle exports of the country. We stopped for a short time at Gothenburg and then continued our journey.

On the following morning, on going on deck, the coast of Norway appeared on either side, for we were entering the Christiania *Fjord*. The country is very rough, as in Sweden, but the hills are covered with fir trees. The *Fjord* is studded with innumerable small, rocky islands. About fifty miles from the sea we brought up at Christiania, and were met by Elder J. Halvorsen, the President of the Christiania Conference, and Elders Hogensen and Larsen. Christiania is not crowded together as most European cities of its size, but more nearly resembles our American cities in that it is relieved here and there by little gardens and orchards surrounding the dwellings, the latter, many of them, being very artistic in design and very beautiful. One of our party had formed a strong attachment for *restaurations*, and as we passed along the street, he did not fail to notice such signs, but at last he was staggered by the following sign, "*Restauration and Broendevinsindskjoenkning*," which graced the side of a house near the market place. On inquiry, we found the last word meant "drinks sold here by the dram." Being rather weak from the effects of a sea voyage, I thought it best not to try to pronounce the word.

On Sunday we held meetings in this place. The first commenced at 10 o'clock, when the Saints met in our meeting room, at 27, Osterhaugsgaden. The room is the best, I suppose, that is in our possession in Europe. It is about 30 x 40 feet, with arched ceiling about 20 feet high in the middle, is nicely furnished and fitted up, capable of seating about 350 people, and on this occasion was very tastefully decorated. The large building in which this room is situated, belongs to the Church. The office is on the same floor as the meeting room. Elder Martineau was the first speaker, and expressed his pleasure at meeting with the Saints, and also spoke of our obligations we are under to God for his mercy towards us. President Wilhelmsen interpreted his remarks to the people. President Budge spoke a short time expressing his satisfaction at the cordial manner with which we had been received. At 5 p.m. we again met when I spoke a short time on the principles of the Gospel and the command to gather given to the Latter-day Saints. President Wilhelmsen again came to our assistance as interpreter. President Budge then said he was pleased with the spirit manifested on this occasion. Said we had not come into the world to teach them because we thought we had more learning than they, but we came forth as the servants of God of old, being called of God as was Aaron. Aaron was called of God by revelation through Moses. God sent his servants of old to reveal the perfect plan of salvation, and this self-same plan we are preaching. In connection with the question of authority, we teach the same ordinances as were taught of old. God frequently communicated with his servants in times past, directing them in secular as well as spiritual affairs. It is very different with the teachings of our modern divines, who condemn such communications. He testified that God had again spoken from the heavens to Joseph Smith, and the kingdom of God was again set up with authority as of old. In the evening there was a little concert when the choir rendered some anthems and other pieces in a most excellent manner. Great credit is due to their young conductor as well as to the talent exhibited by the members. The Sunday School choir,

composed of children from six to twelve years of age, rendered some pieces in a manner that would have been creditable to those of riper years, executing their different parts with great success. President Budge thanked them, in behalf of the company, for the agreeable entertainment tendered us. The Spirit of the Lord was truly manifested in the midst of the Saints and we enjoyed ourselves exceedingly.

Yesterday we visited Frognersæteren, the summit of a hill, eight miles from the city, whence we obtained a grand view of the country for forty or fifty miles around. The scene was one of perfect grandeur, but my letter is already grown too long for a description of the sight.

The brethren wish to be remembered to yourself and the brethren at the office.

Your brother in the Gospel.

MORONI SNOW.

A TRIP TO BIRMINGHAM AND VICINITY.

42, Islington, Liverpool,
July 29th, 1880.

President Wm. Budge.

Dear Brother,—Having just returned from a very interesting and profitable visit to the Birmingham Conference, I thought a brief account of my labors would be interesting, especially as they have resulted in additions to the Church. I left Liverpool at 12 noon on Wednesday, July 21st, and after a very pleasant ride arrived in Birmingham at 3 p.m., where I was met by niece. I was very kindly received by my relatives, as usual, who at night accompanied me to Hockley Chapel. There was not a very large attendance, owing to the Saints living so far from the chapel, but a very good spirit prevailed, and the Saints and strangers enjoyed the meeting.

On Thursday I visited my wife's aunt and cousin at Aston; they also made me very welcome, and soon commenced to talk about my cousin's going back to Utah with me. I explained briefly the object of gathering, and advised a steady attendance at the meetings and a strict investigation of the principles of our religion, before deciding to go to Utah, as I considered we had no inducements to offer outsiders or non-members of our Church. My cousin promised to attend meeting on Sunday in company with his mother and aunt, and expressed himself favorably impressed with our religion and people, and decided to go as a member of our Church or not at all. I was convinced that he was honest and felt repaid for my visit, as his becoming identified with the work of God would be the means of others of his family joining the Church. I visited other relatives of my wife's on Friday, at Beoley, near Redditch, where I had an excellent opportunity of speaking upon the principles of the Gospel, occasioned by my giving a tract, "Comprehensive Salvation," to my cousin. In reading the heading he said, "I can understand the 'Gospel to the living,' but cannot understand the 'Gospel to the dead.' There are so many passages of Scripture to prove that a man remains as he dies, sinful or otherwise." I explained that this was a subject that was not understood outside of the Church of Jesus Christ of Latter-day Saints. I expect good will result from this visit. I had spoken on the first principles of the Gospel on a former occasion, but I think the testimony I bore this time, with the reading of the tracts I left, will convince my relatives that the principles of "Mormonism" are Scriptural, reasonable and comprehensive. I spent a very enjoyable time with these relatives and was sorry when I had to leave, which feeling was shared by them.

On Sunday I attended Sunday school and afternoon and evening meetings at Birmingham. The meetings were well attended, especially the evening one, at which near upon twenty of my relatives and friends were present. I felt well at both meetings, and at the close of the afternoon meeting my elder brother expressed his intention to become a member of the Church. This gave me great joy, as I had been anxious ever since I arrived to see my relatives embrace the truth that had given me so much satisfaction, for I can attribute everything that is good and useful within me to my having embraced the "Only True Gospel;"